MINUTES

OF THE

COUNTY-LINE BAPTIST ASSOCIATION,

BEGUN AND HELD AT

LICKFORK MEETING HOUSE, ROCKINGHAM CO., N. C.,

on the 20th, 21st and 22nd days of August, 1842.

MILTON, N. C.

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1842.

Lynches' Creek,	Willis Wells, Rob't Browning,* Richard Hensley,	1				3	71	1	00
Harmony,	Zadock Rice, James Workman, Gabriel Fin,*						11		50
County Line,	Robert Madding, Goodwin Evans, Benjamin Willis,	4	4	3	1	2	77	1	00
Arbour,	John Stadler, James Wilder, Hosea McNeil,	1	1		3	1	100	1	50
Deep Creek,	Federick Wiatt, Stephen Benson, David Perkins,	3					49	1	35
Gilliam's,	B. F. Morton, John Brooks, L. W. Simpson,	1	1				40	1	00
Lick Fork,	Josiah Warmack Mastin Harris, Richard Jones,	5	3			2	115	2	00
Moon's Creek,	Thos. S. Travis, Johnson E. Adkerson Joseph T. Ware,	1			3	1	32	1	00
Pleasant Grove,	Lewis Barten, Ziba Rice, Pharoah Summers,				1	3	34	1	00
Woolf Island,	H. Moore, Rob't Shreeves, Samuel H. Walker.	2	3		1		35	1	00
		24	20	2	16	27	21 1232	21	35

4. Elder John Stadler chosen Moderator.

5. Corresponding brethren, from sister associations, invited to seats—whereupon Elder Artha Eans, Joseph Eans, and C. H. Weatherford from Pig River; Prior Reynolds, G. W. McNeely, and Duke Price, from Mayo; William Welch, from Abott's Creek, Union; George Nance, from Little River; Wm. Hyman, Blunt Cooper, Richard Harrison, and James S. Battle, from Kehukee; and Parham Pucket, from White Oak, took seats. Received a file of Minutes from Contentnea, but no messengers. Received a file of Minutes from Staunton River Association, requesting correspondence, which was granted. Brethren in the Ministry, present, were invited to seats—whereupon Nath'l Norwood, Hezekiah Smith, and James D. Chandler, accepted the invitation.

6. Agreed, that brethren Nath'l Torian, Wm. Hyman, Ertha W. Eans, together with the Moderator and Clerk, be appointed a Committee of Arrangements.

7. Agreed, That brethren Goodwin Evans and James D. Chandler, with the Clerk, be appointed a Committee of Finance.

8 Chose by ballot to preach to-morrow, Lord's day, Elder A. W. Eans, Hyman and Pucket; and Nance, Cooper and Burns, on Monday.

9. Circular letter called for—when brother Bracken failed to prepare one

—Elder J. D. Chandler presented one, which was read and adopted, and ordered to be annexed to these Minutes.

10. Adjourned until Monday, 9 o'clock. Prayer by Elder Stadler.

11. *Sunday Morning*, 21*st*—Met a large and respectable congregation, who were entertained by the following brethren: Elder Hyman opened the services of the day, from ii. Timo. ii. c. xv. verse—"Study to show thyself approved unto God," &c.—Elder Eans followed, "Romans, vi. c., xxi. v. —"But now being made free from sin," &c. Elder Pucket followed, from the 42 ch. and latter clause of the 11v. of Isa, "Let the inhabitants of the Rock sing," &c. Elder Stadler closed the services of the day by singing and prayer.

12. *Monday*, 22*nd*, 9 *o'clock*.—Met according to adjournment. Prayer by Elder Stadler. Messengers' names were called. Rules of Decorum read —and proceeded to business.

13. Committee of Arrangements made their Report, and were discharged.

14. Brethren who were appointed to attend sister Associations, generally attended and reported satisfactorily.

15. Brethren appointed to attend section meetings, all failed—except J. D. Chandler, who attended Deep Creek.

16. Brethren appointed as a presbytery to attend Mount Zion Church, to enquire into the call and qualifications of brethren Wilson, Davenport, and Drury Seat, to the ministry, reported that they attended and found them qualified, and set them, apart, to the work.

17. The Committee of Finance received from the Churches, $21 35

Balance on hand,		12 77½
Aggregate amount		$34 12½
Deduct Clerk's services,	$10 00	
" Printing these Minutes,	19 00	
	$29 00	29 00
Balance on hand,		$5 12½

18. Agreed, That brethren S. I. Chandler, Wilson Deavenport, William Burns, and James Wilder, be appointed a presbytery to attend at Big Meddow's, Chatham county, N. Ca., on Saturday before the 2nd Sunday in April next, to enquire into the propriety of constituting them into a Church.

19. Agreed, That brethren J. Wilder, Wm. Burns, R. Jones, H. M'Neal, and Wilson Davenport, be appointed to attend the Pig River Association; R. Shreeves, J. D. Chandler, and H. Moore, to the Mayo; J. D. Chandler, H. Moore, and S. H. Walker, to the Abott's Creek Union: J. Wilder, D. Hall, and N. Norwood, to Little River; Wm. Burns, and R. Hensley, to Contentnea; John Stadler and J. Wilder, to the Kehukee; J. Wilder, and Wm. Burns, to White Oak; Wm. Burns, W. Davenport, J. Wilder, D. Seat, Josiah Wamack, and Mastin Harris, to Staunton River Associaton.

20. Agreed, That Elder Wm. Burns, S. I. Chandler, and W. Davenport, attend a section meeting at Lickfork Meeting House, Rockingham county, to commence on Friday before the 1st Sunday in June, next; also, S. I. Chandler, J. Stadler, and R. Shreeves, attend a section meeting at County Line Meeting House, Caswell County, to commence Friday before the 4th Sunday in May, next.

21. Agreed, That we have 600 copies of these Minutes printed and distributed, as usual.

22. Agreed, That brother J. S. Brackin, be requested to prepare a Circular Letter for our next Association.

23. Agreed, That our next Association be held with Ebenezar Church, P. C., N. C., to commence Saturday before the third Sunday in August, 1843—and D. Hall requested to preach the Introductory Sermon; and in case of failure, Wilson Davenport.

Adjourned, to time and place. Prayer by Elder Stadler.

JOHN STADLER, *Moderator.*

S. I. CHANDLER, *Clerk.*

CIRCULAR LETTER.

TO the several Churches composing tho County Line Association—and to all who Love our Lord Jesus Christ, in Truth and in Sincerity:

DEAR BRETHREN: As it has long been our custom to address you at the close of our session, on some subject, we will at this time address you, in a short way, on the subject of Brotherly Love.

As Love is the leading peculiar subject of the Gospel, all God's spiritual Children are called 'Children of Love.' Love is a melting passion, sufficient to break the stony heart of a sinner, and thaw every icey feeling in the relentless human breast; love is more then piety, or gratitude, or mere friendship; love cannot exist without an object, and when fixed on its object, it first softens and then unites opposite parties. So all the Lord's people are one in Christ, through love—and by relationship they are his brethern, his spouse, his children; and shall be one with him, as he and the Father are one; for God is Love. From this source springs every religious affection; from this divine principle the Church receives here the happiness of brotherly love; and shall hereafter enjoy more of that love, that is full and perfect as God is—when the love of the father, the love of the son, the love of the holy spirit, and the love of every saint, will unite in one eternal state of of delight and Oneness: because the Lord loves his people, and it is His will that they should always love and enjoy him who is altogether lovely: He manifests His love to them, which is like a mighty ocean, drowns all their sins, and buries all their imperfections. This being the mind of God, towards His children, it is His special command that they should "love one another." This command is to both Preachers and Churches, joyous, when love freely operates—but sometimes becomes a task, from the want of the love of God governing in us, and a due consideration about the duty, necessity, and comforts of love. Furthermore, we believe that every christian, by the constituted laws of his heavenly birth, is attracted to Christ and His Church, which is his body, the fullness of him that filleth all in all; the new believer in Christ, receives the same principles and dispositions as those did who believed before him; for, as face answers to face, in water, so does the heart of man to man; and all feel a particular attachment unto the household of faith, and have a principle implanted within, to love and serve each other, as children of the same family.

MINUTES.

1. THE Introductory Sermon was delivered by Elder William Burns, from Acts, 7th ch. 34th v., "I have seen," &c.

2. The Association then convened, and after praise and prayer by Eld. S. I Chandeller, proceeded to business.

3. Letters from nineteen churches were received and read, and their standing minuted in the following

TABLE:

(The names of Ordained Preachers in SMALL CAPITALS—Absentees marked thus *)

CHURCHES.	MESSENGERS.	Rec'd by b'ptism	Rec'd by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Number.	Contributions.
Flat River,	John Yarborough, Elijah Obriant, Lewis Daniel,	2	3	1	3	4	3	109	1 50
Ebenezar,	S. I. CHANDLER, Nathaniel Torian, Thomas Owens*	1			1			91	1 50
Upper South Hyco,	ROBT. McKEE, Nicholas Hester, Hasten Blalack,				3	3		133	1 50
Story's Creek,	Major Green, Arthur Brooks, Asa Brooks,		1				2	41	1 00
Camp Creek,	Wm. Vanhook, Jesse P. Parker, Wm. J. Roberts,		3		1	4	1	37	1 00
Mount Zion,	WM. BURNS, WILSON DAVENPORT, DRURY SEAT,			1		1		73	1 00
Tar River,	Daniel Dean,	1			1	1	1	29	1 00
Mount Lebanon,	DURHAM HALL, Simpson Latta, Thomas Latta,	1	1			1		18	1 00
Mill,	John Durham,	1			4	4		132	50

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Again, this love is the only cement, in the Church, that will keep members united; for, men may exercise all their skill, and talents, to keep Church members united, but all in vain, if love be wanting. How necessary is it, then, that we should possess much of it to keep us well united in Church fellowship. How plain it is that good gifts will not suffice without charity, the more excellent way, out of which no man will go free from sin! It is evident that happiness amongst men only consists in brotherly love. The rule laid down for us to be governed by, in our love to the brethern, is this: "As I have loved you, so ought ye to love one another," (John 13, 34.) It was constant too, for having loved his own that were in the world, "He loved them unto the end," (John 13, 1.) But we will come to notice more particularly the way and manner in which the children of God are to manifest this love to each other: They should consider one another; to provoke unto love, and to good works; and not forsake the assembling of themselves together, as the manner of some is; but exhorting one another; and so much the more, as they see the day approaching, and watch over one another—and endeavor to keep good discipline in the Church, and to manifest a particular regard for their ministering brethren—remembering that it is the love of Christ that constrains them to leave their families to attend to their calls and requests. The Apostle Paul says, thrice in one Chapter, "Obey them that have the rule over you, and submit yourselves: for they watch for your Souls, (mark that word,) as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you," (Hebrews 13, 17.) We find many solemn charges given to the ministers who are spoken of under different epithets in the Scriptures, such as 'Bishops,' 'Elders,' 'Stewards,' 'Watchmen' &c. And now brethern will you consider for a moment how many tedious journeys they travel in order to manifest their love to God and to His people, and frequently meet with scoffs and frowns, instead of approving smiles. And is it not to be feared, that many of our brethern have got into a state of coolness, and become indefferent about attending their Church meetings, and are too apt to let little trifling events keep them at home? Where this is too frequent the case, it is well calculated to throw the minister under temptations, and make him conclude, that his brethern consider his services of so little worth, that it is useless for them to quit their business, to go and hear him, for what benefit they might receive; after having been called upon by them to leave his affairs and family in the hands of Providence, and ride for miles, perhaps over rocks, and hills, to attend to their request, and to manifiest his love to them: Brethern, these things ought not to be; our ministering brethren have business at home that requires their presence and attention as much as any one else; and, it is too apt to be the case, if their business is not attended to, they are counted careless, and indolent, and slightly spoken of —and the circumstances in which they are placed but little considered on, by many. We have but few Ministers amongst us, comparatively speaking; and those few, (the most of them,) are persons of humble circumstances in life, and some of them often afflicted, and, perhaps, but seldom visited by the brethren, to see whether they stand in need of assistance, or the necessaries, or comforts of life—but left to weather it along as they can. Under circumstances like these, they feel cast down, and but little encouragement to try to preach. Brethren, we should endeavor to manifest our love in a better manner. Hear what John says—"Beloved, let us not love in word and in tongue, but in deed and in truth." That is, let us make our love

manifest by our works. Have another text—" Whoso hath this worlds good s and seeth his brother have needs, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" These things are acknowledged by all to be right; but the question is, are these things attended to? The cry may be by every one, " I can't spare time to attend to these things!" Brethren, will you call back and remember the time when you felt poor, and wretched, ruined, and lost, and would have given all you possessed, and every thing else besides, for an interest in a Saviour's blood, and concluded that your case was unalterable, but in a time unexpected, Jesus made himself known to you as one altogether lovely, the chiefest among ten thousand? *Then*, you would have gone any distance to hear of the goodness of God, and talk of his power; but since that time you have perhaps forgotten, in a measure, that love which was inexpressible and full of glory, and let the world and its affairs get too much the uppermost seat in your minds, which makes us forgetful of our duty to God, and to each other. And now brethren, in conclusion, we would admonish you to think on these things: and when you feel cold and dull, and lifeless, in matters of religion, think of what you have felt in days that are past, and endeavor to try to live in the discharge of your duty; and manifest your love to your brethren, by visiting them in affliction, and administering to their necessities: and by bearing with their weakness and infirmities, and by meeting with them in conference, to set in order the things that are wanting: And let your Ministering brethern know that you love and respect them, by attending their oppointments, and administering to their wants, and necessities, and let not one wait for another, nor one be fearful of doing more than another—but endeavor to give them all the encouragement you can, and remove every encumberance, as much as possible; so that they may have nothing to discourage them or embarrass their minds, and becloud their ideas—for, after all this is done, they have enough to encounter with. And let love be without dissimulation—abhor that which is evil—cleave to that which is good—be kind—affectionate one to another in brotherly love—in honor, prefering one another—not slothful in business—but fervent in spirit, serving the Lord—and may the blessings of God rest upon us—may He keep us humble—and may brotherly love continue, is our sincere prayer.